لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

December 1964

ROR

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. By the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his Second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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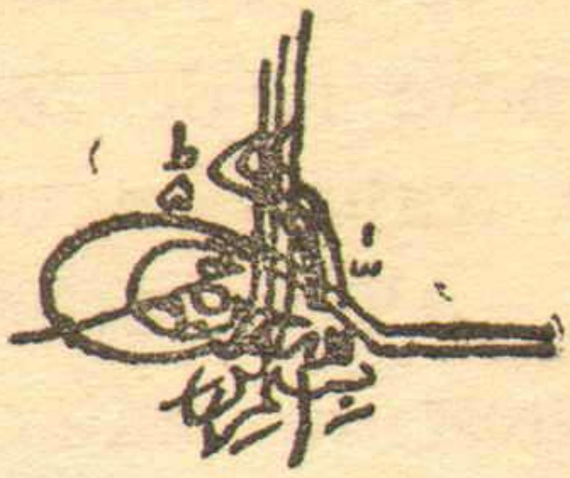

نحمدہ ونصلی علےٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

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EDITORIALS

The last two issues of the quarterly 20th Century on 'Money' and 'Loneliness' reveal the moral, emotional and spiritual bankruptcy of the Western civilization. A glance through their pages gives an insight into the mind of the modern man, born and bred under the influence of modern atheistic and materialistic philosophies, prevailing in Europe and U. S. A. Two characteristic qualities of Western society are evident from a perusal of the two issues of this highbrow journal. First is its limitless lust for money; the second an unrestrained and unbridled indulgence in the satisfaction of carnal passions.

The modern man has at his disposal all the wealth made available for the ordinary individual by the scientific and industrial progress of the West, but he is not content. He does not believe that he got enough. The thought of getting richer is upper-most in his mind. He is, therefore, actively and constantly engaged in a hectic and

nerve-racking struggle to get more and more. And the more he gets, the more he desires. All his efforts are directed towards the realization of a single aim——— to get more money. All his actions are governed and determined with a view to better his own standard of living ; to surround himself with comforts and luxuries, which only wealth can buy. He stops at nothing. He becomes selfish and self-seeking, and follows the path indicated by his selfishness, without any scruples. Whatever he does, it is to please the god of gold. This constant and hectic struggle for money produces a longing to get richer quickly, without much labour. It spoils the love for and satisfaction of honest toil. But mere riches and material comforts do not, and cannot, satisfy the cravings of his soul. For man does not live by bread alone. It needs something more, something less material, to satisfy his inner urges. In his urgency to satisfy these impulses, he turns towards sex. He imagines there is something in it which resembles what his inner self demands. He, in his plight, engages in it whole-heartedly. He bows down his head in homage at its shrine and whatever he has, he offers at the altar of pleasure and the 'gold diggers of Broadway'. He tries to hide his frustration in a state of half conciousness achieved through alcohol, and the satisfaction of his animal desires. But here again he is disappointed. The god of pleasure, like the god of gold, is, in reality, the 'god of sorrow'. His illusions are shattered and he is disappointed, dissatisfied and frustrated. This failure in satisfying the cravings of his soul breeds frustration and despair ; and he becomes full of doubt, cynical and conceited. He loses confidence in his own self, in the world around

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him, in life itself. He no longer believes in the higher values, because he has seen them all betrayed by the culture in which he finds himself embogged and gradually sinking. To forget all this, he again seeks refuge in the frantic struggle for money, which in any case provides a false sense of security. Thus he finds himself entrapped in a vicious circle from which there is no way out. His life becomes meaningless for him, "a tale told by an idiot, full of sound and fury, signifying nothing".

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One may ask here why all this greed for money and hunger for sex? Why all this frustration and emptiness that has taken hold of man and has destroyed his confidence in and hope of a full and peaceful life? It is because man has forgotten the role he was intended to play in the scheme of things. He has gone astray from the path which he was to tread. He has forgotten there was a purpose, and a meaning, in his creation; a purpose and a meaning higher and nobler than the pursuit of worldly gains and pleasures. But here again the question remains: what is that purpose? What is the role that man was to play, and still has to play? This is the question which must be answered, if we wish to give man his true place in the universe. It is only by answering this question that we can lift him from the animal level to which he has sunk. But this question cannot be answered by the materialist philosophers of the modern age, nor by the preachers of out-dated religions. Neither can it be answered by any 'Sartre' or 'Russell' unless he comes to the task, with a vision that can pass, through flesh and bones, to the reality beyond. It is not possible for man to discover this purpose

for himself, for he lacks the kind of wisdom and insight that can see into the soul of life. It can only be discovered by someone revitalized and reinforced by a power greater than man. It needs another Messiah to find a purpose and an aim for man which will give his life a deeper meaning.

The tragedy of the Jews is that inspite of all their anxiety for the appearance of a Messiah, they did not recognise him in the person of Jesus when he came. They denounced him, betrayed him, and put him on the cross. All the time, since, they are weeping and wailing, waiting for his coming. Let this tragedy be a lesson for the modern man, lest the Messiah come again and he again fail to recognize him, like the virgins who waited for the bridegroom but failed to greet him when he came.

Now the bridegroom has come again. He is here to save him. He is the only refuge where the poor, lonely, and tired man of this age can find rest and peace.

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He is calling out,

"Now you will find rest
And peace only in this garden:
This is the time; come soon,
Ye, wandering forlorn,
In valleys and plains,
Choking full of thorns"!

—— o ——

It is with feelings of deepest regret and sorrow that we put on record, in these columns, the death of our dear Ahmadi brother, Sheikh Amri Abedi of Dar-us-Salam, Minister for Community Development and National Culture, of the United Republic of Tanganyika and Zanzibar.

Sheikh Amri Abedi had been ailing for some time past. He was flown for treatment to Bonn, Western Germany, where he stayed for two months. But even the best medical treatment and care could not avert the inevitable. He breathed his last on Oct., 9, 1964, was flown back to Dar-us-Salam, to be buried with military honours, on Oct, 16, 1964. President Nyerere of Tanaganyika and Zanzibar, Mr. Kenyatta, Prime Minister of Kenya, Mr. Abote, the Prime Minister of Uganda, Messrs. Marume and Kawawah, vice-Presidents; members of the Cabinet, and other Government Officials were among the mourners.

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Sheikh Amri was born in 1924, at Ujiji and was educated at Tabora Secondary School. At the age of 20 he dedicated his life for the service of Islam, studied theology under the direct guidance of Sheikh Mubarak Ahmad, Chief Ahmadiyya Missionary in East Africa. He came to Rabwah for higher studies in religion, and stayed here for two years. Our memories with regard to him are still fresh in our minds. He was a man of parts, and he devoted all the qualities of head and heart for the service of Islam, for Ahmadiyyat, and for his country. He was elected as the first African Mayor of Dar-us-Salam. In 1963 he was appointed Minister of Justice, and later, Minister for Community Development and National Culture, in the Republic of Tanganyika and Zanzibar. On the religious side, he revised the Swahili Translation of the Holy Quran, as prepared by Sheikh Mubarak Ahmad—a service which will go down in history till the end of the world. His death is a great loss to the country and to the community he had undertaken to serve. May his soul ever rest in peace. We offer our best condolences to the bereaved family. — The Editors.

A Verse From The Holy Quran

كلا بل ران على قلوبهم ما يكسبون

"Nay but that which they have earned has rusted their hearts". (83 : 15)

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This verse states a great psychological and moral truth. It explains that in addition to the effect which is the direct result of an action, it also effects the future manifestation and working of man's morals, his wisdom and knowledge. For instance, take the vice of speaking falsehood. The act of telling a lie leaves its impact upon one who is prone to it. The immediate effect of telling a lie is that the liar earns a bad name ; he comes to be looked down upon as a blacksheep. Nobody trusts him ; no one relies on him. By disobeying Allah he subjects himself to Divine punishment, which may overtake him immediately, or may be delayed. Those about whom he tells lies become his enemies and even his own friends desert him. These are the immediate, natural consequences, which directly flow from the act of telling lies. In addition to its immediate and direct results, which are easily perceived, every sinful action has various other effects on man's mind and heart.

For instance, I have taken up the example of falsehood. Whenever a man tells a lie, the first effect of his action on his own mind and heart is that his dislike for falsehood is weakened ; and in future telling lies becomes easy for him. Same is the case with other evils. On the first instance of stealing or quarreling, or use of abusive language, or making mischief, or on committing a murder for the first time a man is afraid of being caught and exposed to the public, as such. But once when he has committed such a deed, his mind is so affected by it, that not only his dislike of evil is decreased, but also it becomes easier for him to tell a lie, to steal, to abuse or to make mischief, for the second time. Thus he begins to commit these evil deeds with-

out any hesitation.

The second effect of doing an evil deed on the heart and mind of man is that his dislike of evil in general is lessened. For one who steals, it becomes easy to commit other crimes, because the act of committing theft results in lessening the feelings of guilt for disobeying the Lord. Similar is the case with other sinful acts. Every sin is not only bad in itself but also it has an external effect of lessening the feeling of abhorance of sin, and of making a man bold in disobeying his Lord by committing similar evil deeds.

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The third effect of an evil action is that he begins to suspect others ; when he himself has committed such a crime, he comes to hold, in his own mind, that others also must be doing the same. A liar believes that no one in the world speaks the truth ; and he accuses others of telling lies, even when they speak the truth. This is because he himself is a habitual liar. In this way he is unable to know the truth ; and instead of deriving benefit from truth and reality, he attributes false motives to other people's actions. The truth is presented to him ; but instead of giving it due consideration, he rejects it out of hand ; he thinks since he himself is lying, the others must also be doing the same thing.

The fourth effect is that, as a consequence of doing sinful deeds, he is deprived of the beneficial company of pious and righteous people. Because he judges everyone according to his own self and believes that no one is righteous, that all are liars, like himself. The righteous also avoid his company.

This truth so succinctly presented in the Holy Quran is further clarified in a Hadith to the following effect :

ان العبد اذا اذنب ذنبا نكتت فی قلبه نكتة
سوداء فان تاب و نذع و استغفر صقل قلبه
و ان عاد زادت حتی تغلف قلبه فذالك الرين
الذی ذكره الله سبحانه فی القرآن كل بل ران
علی قلوبهم ما یكسبون .

"When a man commits a transgression it leaves a black mark on his heart. Then, if he repents and withdraws himself from that position, his heart is washed clean of that black mark. On the other hand, if he repeats the sin, the mark begins to grow and spread, until it blackens the whole heart. This is the meaning of the verse in the Holy Quran :

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"كل بل ران على قلوبهم ما يكسبون"

In short, the verse explains that every sinful deed has a manifold effect on man's conscious and unconscious mind ; that the past actions of a man determine his future conduct. This is the great psychological and moral truth, which forms the basis of the moral system of Islam. It is by disregarding this basic psychological principle, that the modern man is to-day steeped in moral degradatoin of the worst type.

(M. G. Ahmad)

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Holy Quran - Creation of Man - Evolution.

Hazrat Khalifatul Masih II

(*Rendered in English by Maudood Ahmad Khan*)

A study of the Holy Quran reveals the working of the law of evolution in this world. This is true as to material as well as the spiritual world. Both reached their zenith after a long process of evolution. The Holy Quran refutes the theory that the human species originated by development from lower animals ; or that the lower animals represent various stages in the development of man : it says that the process of evolution, by which man was developed, was a separate, independent, and distinct process, different from the one by which other animals developed. In this regard the words of the Holy Quran are ;

مالكم لاترجون لله وقاراً ـ و قد خلقكم اطواراً ـ آلم
ترا كيف خلق الله سبع سموات طباقاً ـ وجعل القمر
فيهن نوراً و جعل الشمس سراجاً ـ و الله آنبتكم من
الارض نباتاً ـ ثم يعيدكم فيها و يخرجكم اخراجاً ـ

"What is the matter with you that you expect not wisdom and staidness from Allah ? And He has created you in different forms and different conditions. Have you not seen how Allah has created seven heavens in perfect harmony, And has placed the moon therein as a light, and made the sun as a lamp ? And Allah has caused you to grow as a good growth from the earth. Then He will cause you to return thereto, and He will bring you forth a New bringing forth."
(Nuh : 71-19)

Following points are observed in these verses :

1. Man was created in diverse stages. The words of Allah in this regard are, 'خلقكم اطواراً'. In Arabic طور means a

certain form, condition, or period. Thus this verse means that man was created after passing through different forms, conditions and periods of development. And in every stage of his development, he was distinctly different, in respect of form, shape, and possession of powers, from what he was in the other stages. In this manner he advanced to his present state.

2. The development of man started even before the heavens and the earth acquired certain shape. This is evident from the fact that description of the process of evolution in regard to man is divided into two parts in these verses. One is given before describing the creation of the heavens and the earth, and the other one after it. This shows that the germ of life which later developed into man was present, in one form or another, even in that state of development of the earth when it was still gaseous and semi solid.

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3. Another period dawned upon man when the gaseous state of the Universe began to change; when different stars began to be distinguished from each other; and when they changed into solid masses, he also commenced a new phase of his life, and came out of the earth. In the beginning he was weak, and could not move; but by and by he became strong; began to move about; and, with the passage of time, became a regular mobile being.

4. The fact that the body of a man mingles with the earth; or, in other words, becomes a part of it after his death, is presented in support of the declaration that in the beginning man was a part of the earth, and was later distinguished from it. This fact is also accompanied by a warning; this mixing of the body of man with earth does not mean that he ceases to exist altogether. It is declared that that advanced state of man, which he acquired after being constituted from the earth, still exists; and Allah in His Wisdom, shall give this state of man a new manifestation, and a new life, at a time known only to Him. That shall be the Day of Judgement, and man shall be held responsible for what he did during his earthly life.

In short, these verses tell us that the modern man did not come into being suddenly, in one stroke; Allah created him

in successive periods of development. And this process of man's development started with the very beginning of the creation of the Universe. It was during these periods that he was transformed from a mere germ of life, to the modern, well shaped, intelligent man.

The different stages of the evolution of man, mentioned in surah Nuh, are further explained in the following verses of other surahs of the Holy Quran :

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واللہ خلقکم من تراب

"And Allah created you from dust" (Al-Fatir : 12).

i.e. in the beginning, the germ of life, which later developed into man, was an undistinguished part of the earth.

الذی احسن کل شیٔ خلقه وبدا خلق الانسان من طین

"Who has made perfect everything He has created. And He began the creation of man from clay." (Al-Sajdah : 8)

i.e., He added water to the dust in which the germ of life was housed, and started the process of evolution. This statement is also supported by the following verse of the Holy Quran :

وجعلنا من الماء کل شیٔ حی افلا یومنون

"And We made from water every living thing. Will they not then believe?" (Al-Anbiya, 31)

Proof of the fact that the word 'طین' does not convey the meaning of sperm-drop, in the verse given above of surah Al-Sajdah, we find in the verse succeeding it, which says :

ثم جعل نسله من سللة من ماء مهین

"Then He made his progeny from an extract of an insignificant fluid."

i.e. the first period of the development of man was that of growth from 'طین' but when he attained a certain degree of advancement, his lineal expansion began to occur from what is mentioned in the verse as an insignificant fluid ; the mode to which he is still sticking. The two verses of surah Al-Sajdah mentioned above,

direct our attention to the modes and methods of the growth of man in two distinct periods of his evolution.

From the verse of surah Al-Sajdah, mentioned last, it follows that man was given the present shape and form at the time when he entered the period wherein his reproduction began to occur from a sperm-drop. In this way, the verse in question repudiates the Darwin theory that man acquired his present advanced state of body and mind, by development from other animals, because, if we accept this theory, we have to concede that the ancestors of the modern man, who were not like him in shape and form, used to reproduce the species by virtue of a sperm-drop, while this verse asserts that man did not reproduce in this way before he attained his present shape and form ; and this assertion, in itself, automatically. refutes the Darwin theory.

هل اتي على الانسان حين من الدهر لم يكن شيأ مذكورا

"There has certainly come upon man a period of time when he was not a thing spoken of."
(Al-Dahr : 2.)

This verse speaks of the condition of man before he adopted his present mode of reproduction. It refers to the time when man was at quite a low state of intellectual development ; when he had not yet developed the capacity to remember, to recognise, to talk, and to note the conditions of others. But one thing he definitely had ; the capacity to develop intellectually.

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After passing through this stage of his evolution, man entered a new phase of development, about which we read in the verse following the one given above, in surah Al-Dahr. It says :

انا خلقنا الانسان من نطفة امشاج

"We created man from a mingled sperm-drop."

The word, 'امشاج' is derived from 'مشج' which means a compound. Thus the verse means that the human sperm-drop is such a multi-potent thing that a variety of powers flow from it. It is because

of his creation from such a sperm-drop, that man has the capacity to adopt, and excel, in the pursuit of things of his own choice. The entire absence of this characteristic in the sperm-drop of the lower animals makes them different from the serum of man; and this is the cause of the inability of the lower animals to develop qualities which distinguish man from other kinds of life. It is because of this feature of the human serum that every succeeding generation of the human species has an inherent tendency to improve upon and beat the preceding one in the pursuance of knowledge and industry. This cannot be said about the other animals. A monkey or a lion today, is not much different in intelligence from his ancestors of thousands of years ago. This shows that from the very beginning, the human sperm-drop, was superior to that of other animals, and is the cause of man's limitless ability to progress.

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This verse also proves that the process of evolution of man was different from that of the other animals, from the very beginning. The proof lies in the fact that while man has, all along, been created from 'نطفة امشاج' the sperm-drops from which the other animals have always been created were never 'امشاج' in nature.

One thing very important in regard to this period of the development of man is that, inspite of the fact that man was created from 'نطفة امشاج' in the beginning his faculties were dormant and it was after a passage of time that they began to be exhibited. This fact is found in the rest of the last quoted verse of surah Al-Dahr where Allah says :

فجعلناه سميعاً بصيرا

"So we made him hearing, seeing."

This means a period came in which the dormant faculties of man were activated, and he became hearing and seeing.

The words 'hearing and seeing' do not here refer to one who possesses the simple powers of vision and hearing, but to one who has attained a degree of perfection in these faculties. This is the reason why these words are never used for animals although they can see and hear they are not perfect in this

respect. As Allah is the most perfect in these faculties, the Holy Quran declares :

ان الله كان سميعاً بصيرا

"Allah is All-Hearing, All-Seeing".

In short, these words are used about one who has a perfect command over his powers of vision and hearing. These words, too are used about man because he hears the Voice of Allah and sees His Signs. This is the reason why people, who fail to pay due attention to His Words and Signs, are described in the Holy Quran as blind and deaf. The words of the Holy Quran in this regard are :

ان الذين امنوا وعملوا الصٰلحٰت و اخبتوا الى ربهم اولئك
اصحب الجنة هم فيها خٰلدون مثل الفريقين كالاعمى والاصم
والبصير والسميع هل يستويان مثلا افلا تذكرون

"Verily, those who believe and do good deeds, and humble themselves before their Lord — these are the inmates of Heaven ; therein shall they abide. The case of the two parties is like that of the blind and the deaf, the seeing and the hearing. Is the case of the two alike ? Will you not then understand ? (Hud : 24,25)

It is clear from these verses that, in the Quranic language the 'hearing and seeing' are those persons who hear His voice and see His Signs.

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In the light of this brief discussion, the verse of surah Al-Dahr, quoted earlier means that faculties, dormant in man for a long time, were activated by Allah and man was transformed into a hearing and seeing being. The first manifestation of this transition was Hazrat Adam (peace and blessings of Allah be upon him). He was not the first person on this earth ; he was the first person on this earth who heard His Voice and saw His Signs. Previously, man was not developed enough to hear His voice and see His Signs : that was why he received no revelation ; no signs were shown for him. But when he became

hearing and seeing, in the true Quranic sense, and the transition was manifested in the person of Hazrat Adam (peace and blessings of Allah be upon him), Allah chose him for and bestowed upon him, His revelation.

This was the dawn of the human civilization in this world.

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چشم مست ہر حسین ہر دم دکھاتی ہے تجھے
ہاتھ ہے تیری طرف ہر گیسوئے خمدار کا

آنکھ کے اندھوں کو حائل ہو گئے سو سو حجاب
ورنہ تھا قبلہ ترا رخ کافر و دیندار کا

ہیں تیری پیاری نگاہیں دلبرا اک تیغ تیز
جس سے کٹ جاتا ہے سب جھگڑا غم اغیار کا

Ahmad in Praise of God

English : Sufi A. Q. Niaz

The drunken eye
Of every sweetheart,
But points to the charm
That lies in Thee ;
And every curling lock
Of hair is a finger, pointing
In the same direction !

For those blind
Of eye, thousands of veils
Have come to hang betwixt :
Otherwsie, Thine own face,
Thine own approval,
And pleasure, was the final
Aim and object of every
Believer and non-believer !

Thy charming looks constitute
A sharp sword which cuts
Clean through everything —
Cuts clean through every
Other loyalty and love !

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Islamic System of Government

The Late Hazrat Mirza Bashir Ahmad
(Rendered in English by Maudood Ahmad Khan)

Islam has confined itself only to the fundamental principle according to which a state should be governed; it has left the details to be tackled in accordance with emerging circumstances. This is, actually, the most rational and moderate attitude. Otherwise, if a rigid, inflexible and detailed law is imposed on all the countries of the world, for all times, without taking into consideration the differences in their circumstances, it would become a curse. Instead of providing a true guidance, it would become an instrument for the spread of evil and vice. Islam very wisely limited its teaching, in this regard, to a fundamental principle of guidance. It is enforceable, under all situations and conditions, by affecting appropriate changes in the detail. The principle is this that the government of a country is really the property of its people; all persons are equal in this regard; and no one is superior to others in his individual right to rule. The prophets are an exception to this principle, for they govern under a licence inherent in their position as Apostles of God.

For the practical management of the affairs of a country, Islam emphasises the need of a strong centre; and a single honest person as head of the administration, chosen by the people from among themselves, in whose favour they abandon their own right to rule. The elected head has the ultimate authority over all affairs. In this regard the Holy Quran says:-

ان الله يامر كم ان تؤدوا الا منت الى اهلها
و اذا حكمتم بين الناس ان تحكموا بالعدل

> "O People! Allah commands you to make over the trusts (of the government) to those entitled to them. And Allah orders the persons so elected to govern with justice". (Al Nisa, 59)

In this verse the government is termed a trust. This is to indicate that the right to govern is the right of all the

people ; when it comes to be bestowed on some of them, it is a trust. Thus, whoever is called upon to hold the reins, he should take it as a trust from the people.

Once Abu Zar, a companion of the Holy Prophet Muhammad, asked the Holy Prophet to appoint him governor of a certain area. The Holy Prophet replied :

يا ابا ذر انک ضعيف وانها امانة وانها يوم القيامة خزى

و ندامة الا من اخذها بحقها وادى الذى عليه فيها

"Abu Zar, you are weak, and the government is a trust. On the Day of Judgement it shall be the cause of disgrace and regret except for one who executes his duty to the trust fully". (*Muslim*).

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In this Hadith, also, government is desbribed as a trust. In other words, it is only the people who are the real rulers of a state ; the right of any particular person to govern arises only out of his capacity as a trustee.

About the election of the rulers, and their subordinates, Islam says that those persons should not be elected who are themselves aspirants for these posts. In this regard the Holy Prophet says:

انا و الله لانولى هذا العمل احدا سأله ولا احدا حرص عليه

"By God, we shall never give any government post to one who is desirous of being appointed to it." (*Muslim*)

For persons elected by the public as their leaders, Islam has the following guidance :

والذين استجابوا لربهم واقاموا الصلوة و امرهم

شورى بينهم و مما رزقنهم ينفقون

"It is the duty of the believers that they should be perfectly obedient to God : should worship Him alone ; decide affairs of the government by mutual consultation ; and spend what Allah has given them for the good of the people". (*Al-Shura*, 39)

In this verse the ruler is given instruction about his responsibility,

that after being elected he is not to adopt a dictatorial and despotic attitude. He is to remember this principle that government is actually a trust of the people. He should always try to know the opinion of the public about state affairs; and he should decide about them by a process of consultation.

At another place the Holy Quran advises the Holy Prophet :

وشاورهم فی الامر فاذا عزمت فتوکل علی اللہ

'O Prophet ! consult the people in the matters of administration ; and when you make a decision about them then put your trust in Allah."

(*Al-Imran, 160*)

In short, Islam teaches two basic principles of guidance for conducting the affairs of government.

They are :

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1. It is the common right of all to rule. But, for the sake of convenience, people should elect the best person from among themselves. Their own right to rule they should surrender in his favour.

2. Whoever is elected to lead a nation, should take this privilege as a trust, execute it with justice. He should decide important affairs of government after consulting the people.

In other words Islam does not believe in the right of the heirs to succeed to the government post their father was holding. Nor does it allow a ruler to ignore public opinion ; to discard the method of consultation, and adopt a dictatorial, despotic attitude. Only under exceptional circumstances, the ruler is given the right to veto the opinion of the majorty, if he thinks it is the best policy. Under the Islmic law, a ruler is bound to consult others before making a decision about important affairs of state. In this regard Hazrat Umar, the second Khalifa of the Holy Prophet, and one of the ablest exponents of the Islamic Constitutional Law went to such an extent as to say that no government can be called an Islamic government unless it has a regular arrangement for consultation.

This is the teaching of Islam about the management of govern-

ment. But, as shown earlier, Islam gives only the basic principles ; it leaves the details to be tackled according to the circumstances of the nation, or the country. For example, Islam gives no definite instruction about the procedure for the election of the head of the state ; nor as to how a head of the state should consult the public ? Upon which affairs the opinion of the people is to be sought ? Upon which principle should the time table of the constitutional assembly be set? All these problems, and the allied questions, are left to be tackled according to the general conditions prevailing at the time ; and the circumstances of the nation, or the country.

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Glimpses from life of Ahmad

The Late Hazrat Mirza Bashir Ahmad
Rendered in English by M.G. Ahmad

1. Doctor Mir Muhammad Ismail related to me, "Once my father sent an old coat of his to Syed Muhammad Saeed, a cousin of mine, who was in Qadian in those days. Muhammad Saeed returned it, saying arrogantly that he would not wear the old clothes of others. It happened that the Promised Messiah saw the maid servant who was bringing it back to Mir Sahib. He asked her about it. She told him that Mir Sahib had sent it as a gift to Muhammad Saeed, but he had returned it, because it was a used garment. The Promised Messiah said:

   "It would hurt Mir Sahib's feelings. Leave it with me; I myself shall wear it. Tell Mir Sahib that I have kept it for my own use".

2. Doctor Mir Muhammad Ismail related to me that the Promised Messiah was always very thankful to anyone bringing any gift for him. In appreciation of the love and sincerity of the person, he would mention the gift to others and would talk about him.

3. Doctor Mir Muhammad Ismail related to me that certain things were very prominent in the Promised Messiah's character. One of them was that he hated to hurt the feelings of others. He was always very careful in this regard, and he advised others always to be careful about it.

4. Mian Abdullah of Sanour, related to me that the Promised Messiah was very frank and unreserved with his companions; he used to converse with them very freely. I always discussed my affairs with him, and he used to listen with sympathy and attention. Sometimes he himself would talk about his own domestic affairs. He was always smiling which made our hearts forget all worries.

5. Maulvi Sher Ali related to me that by sitting in the company of the Promised Messiah, a feeling of happiness, joy and satisfaction would permeate one's heart. However sad, worried, or dejected, one might have been, the mere sight of the Promised Messiah would overwhelm him with feelings of joy and tranquility.

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"O ye who have ears to hear, pay heed and listen ; what it is that Allah wants from you ? Indeed it is only this that you should not set up equals with Him, neither on this earth nor in heaven. Our God is the God that lives even today, as He has been a living God in the past ; He speaks even now as He used to speak before : and He hears prayers addressed to Him as He used to hear them before. The idea is silly that He can hear now but does not speak. The truth is that He hears and also speaks. All His attributes are eternal and everlasting. None has ever been in suspension, and never will be. He is the only One without any co-sharer ; He has no son nor wife ; and He is the only One absolutely unique, the like of Which does not exist ; there is none His equal ; no one is like Him in His attributes, the One of Whom there is no power that falls short."

(The Promised Messiah)

Purdah In Islam

Khwaja Zuhuruddin Butt

It is often stated by those who are ignorant of the teachings of Islam, those who deliberately misrepresent this religion, that Islam condemns women to be shut up in the four walls of the house. Nothing is farther from the truth. Islam never forbids a woman to attend the mosque, or public meetings, or to go out for shopping. In fact the teachings of Islam do not create any hinderance in women's way when they intend to go out of their houses, for all legitimate purposes. The Holy Quran says :-

> "Say to the believing men that they cast down their looks and guard their private parts ; that is purer for them, surely Allah is aware of what they do. And say to the believing women that they cast down their looks and guard their private parts, and not display their ornaments (*Zinat*) except what appears thereof and let them wear their head coverings pulled down over their bosoms". (24-30, 31).

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Men and women, here, are both enjoined to keep their eyes cast down. Neither should men stare at women nor women at men. This is because an innocent look may lead to emotional complications. That this injunction is meant for the purity of heart of men and women is laid down in the Holy Quran itself :

"That is purer for them". The "Guarding of private parts" in euphemistic language, means abstinence from fornication. The casting down of the looks, and guarding of the private parts, are injunctions meant for both men and women. Thus women can go out of their houses, for necessary purposes ; but they must not stare at men. Women are further enjoined to keep their ornaments (*Zinat*) concealed. There is a difference of opinions as to what *Zinat* or ornament means. According to some it includes the beauty of the figure, according to others it is exclusively applied to external ornaments and adorements. (*Tafsir-a-Kabir* by Imam Fakhruddin Razi). According to some, who include the beauty of the figure in the compass of *Zinat*, it is permissible

for a woman to have her hands and face uncovered (*Razi*). According to others the face is the best part of a woman's *zinat*, and it is not permissible to uncover it completely. (*Tafsir-i--Kabir*, by the Present Head of the Ahmadiyya Community). Taking in view the sayings of the Holy Prophet Muhammad and the practice of the early Muslims of the Holy Prophet's time, as well as good commonsense, it seems that the view expanded in the *Tafsir-i-Kabir* by the Present Head of the Ahmadiyya Community, is the most sound. According to this view a part of the face must remain covered, and a part, including the eyes and the nose, can be left uncovered, allowed as an exception provided by what appears thereof, as otherwise it would be impossible for women to take part in any activity. The rest of the body, and the ornaments upon it, whether in the form of tight clothes, or of gold or silver, are to be kept concealed by a large head covering, or something like an overcoat. The njunction to wear an over garment is expressly given in the Holy Quran. It says :

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> "O Prophet ; say to your wives and your daughters and the women of the believers, that they they let down upon them, their overgarments : this will be more porper that they may be known, and thus they may not be given trouble". (33-59)

This overgarment was meant for the protection of pure and chaste women. If the wives of the Holy Prophet, his daughters, and the Muslim women of the Holy Prophet's time, were to be shut up in their houses, how could they be put to trouble by men swayed by political or anti-social motivation. Old women, according to the Holy Quran, need not wear the over-garment. It says, "As for women advanced in years, who do not hope for a marriage, it is no sin for them if they put off their over-garments, without diplaying their ornaments" (24-60). In the West nudity is regarded as the perfection of art. Women appear in public with dresses cut very low round the shoulders, showing contours of the form beneath. The arm and the neck and the legs are exposed to the public view. This is in no wise good. If we analyse the result, we find that it is a very doubtful

form of dressing. It will be clear from the verses quoted above that Islam does not allow it. Islam requires that women should dress themselves decently. "Let them wear their head coverings over their bosoms, and let down upon them their over garments; this will be more proper", says the Holy Quran. It should also be noted that the Holy Quran has not forbidden Muslim women to speak to men. But they have been expressly told not to indulge in the soft and tender tones during conversation with the opposite sex.

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The Holy Quran says :-

> "O wives of the Prophet : you are not like any other of the women, if you will be on your guard, then be not soft in your speech, lest he in whose heart is disease yearn', and speak good word". (33-32).

This injunction, though given to the wives of the Holy Prophet, is really a rule of life for all Muslim women. A true Muslim can not prevent his wife from going to the Mosque. The Holy Prophet (on whom be peace) said, "Do not prevent your women from coming to the Mosque". Again, he said to his wives, "God permits you to go out for your wants". A woman asked the Holy Prophet whether a woman who had no sheet to cover herself might stay at home. The Holy Prophet said that her neighbour should share her sheet with her, and that they should attend what is good and be present in the gatherings of the believers. Thus the Holy Prophet gave full liberty to women to leave their houses and attend to their out-door work. later Muslims, no doubt, have carried the purdah system to a pitch never taught by the Prophet of Islam. That laws are abused, and ignored, is not peculiar to Islam. The teaching honoured most in its breach is the one taught in the Sermon on the mount. Women in the West have absolute freedom of will to come and go as they choose, and to meet men and women, when and where they like.

In fact, there is a complete social intercourse. Islam does not allow this unlimited intercourse. The West has had enough

of the sad experience on this score ; and the writings of the best thinkers on European civilisation feel a crying need for some check on the promiscuous intermingling of the males and the females now in vogue. Islam enjoins upon women to conduct themselves in such a way in public that the moral tone of the society may be strengthened by their presence. "Be not soft in your speech, lest in whose heart is disease, yearn ; and speak a good word", says the holy Quran. All the restrictions which Islam has placed on the life of a woman are intended to keep her from the ugly side of the world, and to preserve in them all that is divine in womamhood. It should also be noted that Muslim women, in days gone by, went even to the battle-field with their men-folk, encouraging them, and acting as nurses during the campaigns. A Muslim lady relates that her sister's husband was with the Holy Prophet in twelve expeditions and her sister was with her husband in six of them. She says, "We used to attend the sick and nurse the wounded". Ayesha, the wife of thc Holy Prophet was with him in the expedition against Banu Mustaliq in the fifth year of the Hijra. The Holy Prophet was severely wounded in the battle of Uhad. His daughter Fatima with Saffiah and other renowned ladies busily engaged themselves staunching the blood and dressing his wounds. Umm-i-Nasiba, the daughter of Kaab weilded her sword and drew her bow with the object of defending the Holy Prophet. Other ladies like Umm-i-Salaim, Umm-i-Saleet. Ayesha, and others caught the enthusiam and accordingly made an onslought on the enemy, while nursing the wounded. Those who say that Islam enjoins seclusion of women should remember these facts of Islamic History. Women often spoke with and complained to the Holy Prophet, who was himself a pattern of conduct for mankind in their relations with the fair sex. That Muslim women went to the Holy Prophet and spoke with him is abundantly clear from the following passage of the Holy Quran ;

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> "O Prophet ; when believing women come to you, giving you a pledge, that they will not associate aught with Allah, and will not steal, and will not commit fronication, and will not

> kill their children, and will not bring a calunmy which they have forged of themselves and will not disobey you in what is good, accept their pledge". (60 - 12).

No man can cross the threshold of a female compartment in a Muslim house unless he is within the prohibited degree of relationship to the lady of the house.

The Holy Quran says :

> "There is no blame on them in respect of their fathers, nor their sons, nor their own women, nor what their right hands possess". (33-55)

Strangers can, however, speak to the lady of the house from behind a curtain.

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The Holy Quran says :

> "And when you ask of them any good, ask of them from behind a curtain, this is purer for your hearts and for their hearts". (33-53).

This injunction is a preventive measure against slander. That the injuction is given as a preventive against evil is clearly stated in the verse itself". "This is purer for your hearts and for their hearts." Islam, a perfect and comprehensive Code to meet all requirements of life and check all possible human weaknesses, had to make such provision; and it has provided a reasonable check combining it with full liberty to women to leave their houses and attend to their outdoor work.

Purdah System among the Hindoos

Ch. Abdul Wahid Vidyarthi

(Translated from Urdu by Ch. Ali Muhammad B.A.B.T.)

In olden times when human brain was still in the rudimentry stage, no line of demarcation could be drawn between the spheres of action of the human male and female. Their mode of living was no better than that of the lower animals ; and men and women had sex contacts on the basis of an unfettered and free intercourse. The institution of human marriage had not yet emerged in full.

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However, as time went on there was a development in the human brain ; man began to develop awareness of some moral values ; men and women began to think of having separate habitations for themselves, apart from the other animals. Gradually polygamy became the order of the day ; but polyandry too, was not unknown. The husband, however, could not depend upon the perpetual or constant attachment of his wife ; nor was the wife sure of her husband's constant love. We read in the Rigveda :

> "Woman's love is never constant, she is wily as a jackal".

or

> "A woman's mind is uncontrolable".(Rigveda 8 ; 33 : 17)

Standard of Morality in the Vedic Period.

Wine, the root-cause of all evils, was frequently used in the Vedic Period in India. Men and women mixed freely, without let or hindrance. If young men amused the audience with their frolicks and tricks, young girls played upon the feelings of young men by singing and dancing, with bare breasts, in public places, with the result that many a young girl was kidnapped ; married women fled with their suitors, leaving their husbands and children behind. Any man could take away any woman, any time, without much ado. With regard to women, there was no question of 'mine and thine' as even today is the case

with the lower animals. The author of the "Hamara Samaj" writes :[1]

> "Now-a-days a boy and a girl are formally married in the presence of an assembly, and a man's illicit relations with a married woman are regarded as a great sin; but it was not so in the ancient times. This licentiousness gave rise to frequent quarrels between man and man, and social life was insecure. To remove this evil Shvetketu, son of Uddalaka, introduced what is known as the marriage system among the Hindoos.
>
> The story goes that Shvetketu was one day sitting with his parents when a Brahman entered the house and, holding Shvetketu's mother by the hand, led her out of the house. Seeing this, the young son flew into a rage, but before he could proceed further into the matter, his father told him to be calm because, from times immemorial the custom (of taking away a woman) had been in vogue : men of all creeds and castes were free to have intercourse with women of the same caste".[2]

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Numerous instances of similar nature may be quoted from the religious books of the Hindoos. It is apparent that moral corruption was the direct result of the free and unfettered association of men and women. The compilation of the Rigveda extends over a period of hundreds of years ; we come across a *Mantara* in the comparatively later part, which inculcates a Hindoo lady to observe chastity and to restrain her eyes. It runs as follows :

> "Woman! do not look up, keep thy eyes down, keep thy feet close together, so that thy anckles may not be seen by anybody. If thou be so chaste, thou wilt be respectable, inspite of being a woman". (Rigveda 8 : 33. 19)

This mantara requires a Hindoo lady to restrain her eyes, and keep herself covered up, so that no part of her body is exposed

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1 (Mahabharata, Adi Parva. Adhyaya 123 Shloka 13-14)

2 (Hindi edition, page 29)

to view. In other words, if she observes purdah, she would be worthy of respect and veneration.

Then came a time which the Hindoos call *Kaljuga*, when love stories crept into the Vedas; mantaras, which taught lovers how to entice the heart of the beloved towards themselves were freely composed and entered into the sacred Book; the beauty of the beloved was highly eulogized; and strange methods of sexual intercourse were invented. The shameless custom of *Nayoga* is a ramnant of the old times, and a part of those vices. The free intermingling of males and females resulted in the birth of a corrupt generation, and a debased society; young girls came out into the open in search of husbands of their own liking. The *Swamvara*, introduced for the benefit of princesses of the royal families, attracted suitors from all grades of society. The vanquished suitors tried forcibly to take away the brides in possession of the victors. When Kamaghu selected Vimada, the Rishi, as her husband, "he was attacked on the way by the disappointed kings and princes. The Ashvins helped Vimada in the skirmish; and taking up the bride on their own chariot, conveyed her to her husband's home".[1]

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The quataion reveals the depth of degradation to which Hindoo society had fallen. The *swamvara* destroyed the peace of the Hindoo houses, till at last there was a loud cry against the evil custom. Kushnabba's daughter said, "It will be a sad day when daughters would choose their husbands, setting aside the will of their fathers".[2]

As a result of the licentiousness of young girls, a demoralized race of men came into being. Seeing the moral degradation of the times, some of the Hindoo savants framed a code of moral laws placing curbs on the freedom of females. In place of the *Swamvara*, the system of *dan* was introduced, by which the father gave the hand of his daughter as a 'dan' or charity to the bridegroom. Women were confined within the walls of their houses. The well-known Hindoo Lawgiver, Chanak-

1 (*Status of Women in Ancient India, P. 92-33*)
2 (Ramayana Bal Kand).

ya (320 B.C.) imposes a fine of six pice on a wandering girl. Houses were constructed in such a way as to ensure *purdah* for the ladies. This created a sense of self-respect in women, and also a jealousy in men, for their womenfolk whom they tried to confine within their houses, so that they should be able to keep aloof from males outside the circle of close family relationships. They did not go out of their houses, except in case of dire necessity. If they did, they had a veil to cover their faces, and an escort to defend them on the way.

> "Girls of youthful ages were positively barred from roaming about in the open, without the company of their guardians ..... A maiden of tender years was made to live behind *purdah*, lest she should go astray. A married woman was not to go out of the house, without the permission of her husband. If she ever needed to go, she had to put on garments which properly concealed the lure of her figure. She was not to walk fast; nor was she allowed to speak with anyone on the way, except a dealer, a recluse, an old man, or a physician. While walking, she was not to laugh, not to talk, not to make any particular gestures. She was ever to be careful about the proper covering of her body; and never allow any part of her person to be bare".[1]

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Women belonging to the higher circles of society went out of their houses with their faces veiled. Ladies of the harem of Ravana, King of Ceylon, observed purdah. When he was slain in battle, even mourning Sita came out of the palace with her face covered. According to the Hindoo custom, a widow had to walk along with the pall-bearers of her dead husband, bare-faced,—a very hard job for her. We read in the Shastras that widows, whom even the gods had not seen before, had to go to the battlefield with their bare faces, to mourn their slain husbands. According to Panini (500 B.C.) they were ladies, whom even the sun had not seen during the day. When Drupadi approached

1 The Status of Women in Ancient India.

Narada, the saint, she was properly covered from head to foot. We read in Shrimad Bhagvat, when Sanatkumara was about to enter the palace of Naraina, he was stopped by Jai and Vijai, two guards, at the gate. Sanatkumara cursed the guards. Hearing this, Naraina. with his wife, came out of the house barefooted, and apologized to him, on behalf of the guards and said,

> "My wife need not observe *purdah* in your presence. A woman should observe *purdah* only when there is an evil eye to be guarded against."*

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There is another instance, also. When the Pandava brothers won Drupadi, and brought her home, Krishna, with a number of Yadavas went to Indraprastha (Delhi). Kunti said to Drupadi that she should observe *purdah* in Krishna's presence, which she did, and Krishna blessed her by touching her head with his hand.

When Sakuntala went to see her husband, Dushyanta, she was all over covered with a *chaddar*. Dushyanta could not know her and said, "Who is this veiled woman"? The monthly Journal "*Chand* in its November, 1929 issue writes :—

> "References are not infrequent in Ramayana (Valmiki) and Mahabharata which show that ladies of higher families had begun to practise *purdah* in those days. They did not generally go out of their homes. These references clearly show that *purdah*, which had begun to be practised in India, in the first century of the Christian area, continues, in some form or other, to this day. It will be admitted that wherever the Indian poet narrates an old story, he depicts therein the social conditions of his time. Kalidasa's Sakuntala comes on the stage with her face veiled. This is a clear proof of the fact that the *purdah* system was in vogue in his time".

Moreover, Yadunath Sarkar, in his book, the Marhattas, (Hindi Edition p. 7) writes that purdah was observed by Marhatta ladies. The Greek traveller Magasthnese also writes that purdah was

*(Shrimad Bhagvat 3 : 15).

in vogue in India when he visited this country.

If ladies of higher families in Hindoo India were modest, the men also adhered to restraint of the eyes. When Ravana forcefully took away Sita from her cottage, she, went on throwing away her ornaments here and there, so that they might help Rama, her husband, to trace her whereabouts. When Rama and his brother Lakshmana were roaming about in the forest, in search of Sita, the former found ear-rings and bracelets. He showed them to Lakshmana and asked him to tell him if they belonged to Sita.

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Lakshmana said :

> "I cannot say whether the ear-rings and bracelets belong to Sita or not, for I never saw any part of her body above the anckles; but I can definitely say that the *pazebs* (foot ornaments) do belong to her".

There are others who think that *purdah* among tae Hindoos dates back to the time when the Muslims came to this country. But this is not true. In this connection, Dr. Bhandarkar's remarks deserve consideration. He says :

> "The general belief is that the seclusion of women was unknown to ancient India, and that the *purdah* system was introduced in the country by the Muhammadans. But nothing is more erroneous. A study of the dramas of Bhasa and Kalidasa leave no doubt, as to *purdah* being practised in their times. This is more than confirmed by the Kamasutra of Vatsayana, who flourished in the third century A.D. But the practice can be traced back to a time long before the birth of Christ. Asoka speaks of his avordhana which means inner closed female apartments. And quite in consonance with it, is the mention of 'Antahpura', where Kautilya gives directions not only how to build it, but also how to guard it against outsiders". (Asoka, P. 189).

This reference is eloquent on the point that *purdah* system was in vogue in India, not only in the days of Kalidasa, and Bhasa, but also much earlier than the birth of Christ. The need of *purdah* system was felt as far back as the Vedic times, but the majority of the Hindoo populace, having been unsocial and uncivilized, were ignorant of the consequences, and therefore, careless of keeping their womenfolk within houses. Unaware of moral values themselves, they were devoid of the sense of purity of character, and the chastity of their women. But it cannot be gainsaid that there existed people in India, though very few and far between, who were desirous of keeping their womenfolk aloof from the evils of the outside world, and leading good and pious lives themselves. Even today ladies of higher families among the Marhattas of South India practise *purdah*, and look down upon those who give up *purdah* under the influence of Western civilization.

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Good-natured Hindoos of India painfully feel the ever-increasing immodesty and nakedness among educated young girls. The Arya Gazette recently warned its readers when it said:

> "Our mothers never walked bare-headed. They kept their heads covered. But we have forsaken our ancient principles. Our womenfolk prefer to go out bare-headed. It is a trifling error, but the consequences are far-reaching".

Recently certain young men of Ludhiana (India) organized themselves into a society, whose sole aim was to put a stop to the wave of immodesty among the young girls. It is not known how far they were successful in their noble enterprise, but it is clear that human nature revolts against nakedness in women.

In short, *purdah* was in vogue in India long before the birth of Christ. With the coming of Muslim ladies into India, Hindoo women took a step further in leading modest and chaste lives. Of course they did not adopt the style of *purdah* in vogue among the Muslim ladies but they did cover their bodies with a *chaddar*, and kept their faces covered by lowering, from the forehead, a portion of the *chaddar* in a style khown as *ghungat*.

Moral Advancement

Habib Ahmad

The significance of moral evolution in human life can be grasped if we follow it from the earliest stage of infancy. An infant has certain basic wants to be satisfied; but he has no consciousness of the means and the power to satisfy them. In such a state he is quite helpless, dependent upon his parents. His actions, at this stage, amount to crying and weeping, to indicate his discomfort and needs. The question of the moral significance of the actions of a child does not arise during this period, or during early childhood, on account of the absence of a deliberate choice between alternative courses of actions.

Further, during the period of growth and development, by and by, a stage is reached when the individual becomes fully conscious of his impellent desires (food, shelter, love, etc) and he acquires a certain measure of power to pursue them. He applies himself whole-heartedly to the task of satisfying his material desires. Unmindful of any social or religious prohibitions his guiding principle is sheer egoism. He comes under the sway of crude egoistic hedonism. Like animals, he struggles energetically to satisfy his inherent impulses, without any regard for the social consequences. Moral principles, and standards, for the guidance of the impulses, are meaningless for him. He does not bother to seek socially acceptable means to satisfy his passions. The only inhibition operative in his case is fear of other people. At this stage one is liable to commit most of the undesirable sins, without any remorse. This stage is named by the Holy Quran as '*Nafs-e-Ammara*' (evil-self). The main object of this evil-self is to satisfy the carnal desires by hook or by crook.

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The difference between a mad man and a hedonist is that the latter, though bad, has some aims to follow; but on account of tragic failures in life, real or imaginary, the former had abandoned

his socially undesirable aims; and, unluckily, he has not yet set any noble ideals before him to follow. So his surging energies are neither realising any unpermissible aims, nor sublimating them to socially acceptable channels, by realising any noble ideals. These pent-up energies run riot within him, and a state of madness ensues. The invariable healing procedure is to take the individual out of the state of indifference and stagnation; and to set him well on the road to a realisation of some harmonious and noble ends, in other words, to initiate him into the second stage of moral development.

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The next step begins where, on account of failures and calamities of life, the individual considers that the exclusive pursuit of instincts is unadvisable in order to achieve success and social approval. So, he begins to contemplate upon the general qualities of conduct and the remote social consequence of action. As a result he accepts certain moral standards and norms from prevalent moral and religious tradition. He sets these norms and standards as his moral ideal to be realised. He begins to pass moral judgements, upon his own and others, actions, with reference to his accepted moral code. Under the pressure of his carnal passions, whenever, he deviates from his ideal standards, he is overtaken by remorse and repentance. In this way, he goes on approximatinghis actions to his moral ideal. This stage has been named by the Holy Quran as *Nafs-e-Lawwama* (self-accusing spirit).

Whenever one falls from his accepted moral standard, this spirit accuses him severely. Sometimes the individual comes under the state of despair and thinks that he will never be able to subdue his carnal desires in order to realise his moral ideal. This inner battle goes on until one enters the third and thehighest stage of moral development, which should be called the spiritual stage.

The individual, at this stage, realises the greatness of God and feels that real happiness lies in complete obedience to Him. All his powers are guided according to the will of God. His sole aim becomes to win the pleasure of God. His exclusive service to God attracts God's mercy which gives him a new

life. He experiences heavenly bliss in this very life. The state of man at this stage has been beautifully expressed by the Holy Quran. "Say (O Prophet) my prayers, and my sacrifices, and my life, and my death, are only for God Whose Lordship extends over the whole universe, and Who has no partner. Thus have I been commanded, and I am the first Muslim". (i.e., the first to resign himself and sacrifice his life in the way of Almighty God). (Al-Anam, verse 163.)

The individual, at this stage, on account of the mercy of God, becomes absolute master of his desires, and quite successfully guides them according to the commandments of God. He is fully pleased in the service of God, and God is pleased with him. As the Holy Quran says "O thou soul that art at rest (and restest fully contented with the Lord), return to thy Lord, thou being pleased with Him, and He being pleased with thee, so enter among My servants, and come into My paradise." (Al Fajr, verse 12-13) This is the last stage of moral development, and it is named in the Holy Quran as *Nafse-Mutmainnah* (the soul in absolute peace with his Lord).

The morality of the modern West has not achieved the spiritual stage of moral advancement. It is the result of a refined hedonism, or utilitarianism. That is perhaps, the main cause of its moral crisis. The significance of the highest type of morality which is the essential consequence of a complete submission to the Lord, can never be reaped from the field of utilitarian deliberations. Its celebrated meterial civilisation has proved to be the death of its best spiritual qualities. A permanent dread of general catastrophe is the result of its non-religious inclinations. Its emancipation from the present state of unrest lies in its whole - hearted pursuit of spiritual values.

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